









MR. DA'UD COUAN.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
شَهِدَ وَلِيٌّ عَلَى رَسُولِ الْكَرِيمِ

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## RAMADAN AS SEEN BY A WESTERN MUSLIM

BY DA'UD COUAN.

Fasting has been a religious practice of man from time immemorial. The Hebrews did and still do resort to it and we find it again in Christianity although it is not universal in Christendom as in Islam. This constant practice goes to show that fasting, apart from the definite injunctions of the Holy Qur-án, must have some beneficial effects on both the physical and moral state of man. But fasting was not carried on in the atmosphere of piety, which characterizes Islam, as in other religions. In these it was used in times of sorrow and adversity and, with the Greeks, Romans and other heathens to placate and appease the wrath of some insulted or neglected god. But in Islam the sentiment is quite different since its main end is the moral and spiritual improvement of man's nature. It furthers truth, sincerity, patience, contentment, strength of mind and endurance in man. In fasting we shun evil and purify our minds and souls. We abstain

from food, drink and sexual intercourse and the physical delights of this world so that we may be all the more ready, since we master ourselves sufficiently to part with what is otherwise permitted us for a time, to shun the things which we know it is an evil to approach, and which will, unless we be supermen, which we are not, contaminate us with the evil which promotes them and lead us from the path of Allah. But in fasting Allah has made sufficient provision for our weaknesses, and if we stand by his precepts and perform what is revealed to us through the Holy Prophet Muhammad, there is no fear for us and we shall prosper. The benefits of fasting do not extend to the mind only but also to the physical condition of the body. Fasting has a purging effect on the human frame and it is very beneficial. It is of most use if carried out once a year as ordained by Islam. Thereby man becomes accustomed to suffering hunger and thirst for long periods at a time, and thus finds no great discomfort if suddenly plunged into a life of hardship and want. It was this loss of a hard, rough life and the change to a life of ease and luxury which finally brought about the downfall and dismembering of the great Roman Empire. It would, however, be unreasonable to ask an invalid to perform the fast since it would in all probability kill him. Islam therefore enjoins that those who are sick or on journey should sustain a poor man each fast day. These clauses in the Holy Qur-án are ample testimonies to Allah's love for His creatures and His recognition of their weaknesses. He sees what is good for them and commends it to them, but He is also aware that too much might be harmful to those who are not in a fit state to do so, and in His tolerance He shows Himself very plainly to all thinking men and women as the beneficent, the Merciful. The west is still very ignorant of the blessed religion of Allah, and I for one shall fight till my death that the truth of Islam may shine like a torch over the whole world.



## THE PROPHET OF UNITY

### THE PROPHET OF UNITY

BY SYED SULAIMAN NADVI

*The Unity of God.*—Friends and foes alike admit that the first and last distinction of the Prophet of Islam consisted in his teaching of the Unity of God. Now, this word Unity has hitherto been used in a particular sense, that is to say, in the sense that he presented before men the perfect teaching of the Unity of God. Let us, however, analyse this word that we may see under what different aspects he has propounded the idea of Unity, and in what ways he has perfected its teaching.

The greatest wonder of all this world's wonders is the variety in unity and plurality. Apparently we see the variety of plurality on all sides, and those who look only to externals, bewildered by such variety, and confounding unity with plurality, become straightway polytheists. On the other hand those who have insight into the real nature of things discern the unity that is behind the diverse manifestations of plurality. We see the sky, the earth, the mountain, the forest, and the river, and in the sky are the sun, the moon, the seven planets, stars and constellations without end. Similarly on the earth there are animals without number and trees ; in the mountains, rocks and caves ; while in the rivers we behold the flow of the current, the virtue of irrigation, and the rise and fall of waves. Man saw all these things and taking them to be the different forms of plurality made each of them a separate deity. Some set themselves to worship the sun, others the moon, and others again the rivers and the mountains. But the eyes of a great Monotheist pierced the veil of plurality and beheld, as in a vision, the celestial lustre of Unity. And, so beholding, he proclaimed aloud that the object of his adoration was

none of these things—fetishes all, but that he worshipped the One and only Creator of them all.

I have turned my face towards Him, Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.

All the learning of the world and all the branches of philosophy and science have but one aim before them, namely, to seek unity in the diverse manifestations of plurality, and to discover the One Cause of which such manifestations are the effect ; and in proportion as our learning and science approach nearer to the Truth, the face of Unity is perceived ever more and more clearly.

In the days of Ignorance man had separate and distinct deities set apart, as it were, for every affair of life. He thought that in the world individuals and events were controlled by separate agents, and he worshipped them all. There was a distinct god of diseases ; nay, for each and every disease there was a particular god whom people worshipped. There was a distinct god of war, a god of peace, of famine, of harvest, of knowledge, of wealth, of good and of evil. But before science had advanced so far as to be in a position to refute this falsehood the True Religion utterly destroyed its fabric, and taught the world that there is One and only One God Who rules the heavens and the earth, and one and only one decree which governs the whole universe.

And it is He Who is God of the heavens and God of the earth.

This is the patent Truth which constitutes the essence of God's unity. Peace and war, wealth and poverty, blessings and afflictions, success and failure, in short all the affairs of life and everything in this world are related to Him alone Who is One and has no partner whatsoever.

This teaching, putting an end to the many dynasties of gods and deities, stars and angels, prophets, saints and



## THE PROPHET OF UNITY

martyrs, established in their stead a single Sovereignty throughout heaven and earth, and called on the whole universe to accept the one and only rule of God's government.

The Prophets who were sent into the world with what have since developed into different religions, brought this, the greatest of all truths, with them ; but unfortunately this Truth was not fully expounded, and the world had to wait for the advent of its last Prophet, Muhammad (May God's peace be upon him), to have it expounded clearly and completely, so that having once learnt it, it might nevermore be forgotten.

The fullness and thoroughness with which our Holy Prophet set forth the doctrine of the Unity of God have become the distinguishing feature of his teaching. It taught that God is One and single by His Nature as well as by His perfect Attributes ; nor has He any partner in the homage paid to Him ; He is neither 33 crores in number, as manifested in His 33 crore Attributes, nor is He one in the Trinity ; nor, again, is He two on account of contradictory circumstances. He is One, Single, Separate and without associates. No prophet has authority to associate himself at all with His Divinity, and no Nimrod or Pharaoh, Chosroe, Cæsar or Maharaj has the power to claim a share in His sovereignty and providence, and declare " I am your god, the most high."

*One God for All.*—But to be perfect, the doctrine of the Unity of God required one step more. The One and Only God, Who is our Lord, is also alone and single in His relation with His creatures, just as He is single and without partner in His Nature, His Attributes, and the homage paid to Him. That is to say, He Who is our only God is also the One Creator and Lord of all things in the universe, however tiny—of the smallest particles, insects, birds, flowers as well as of the sun, the moon, men and brutes.

All things besides Him are His creatures, His slaves, His subjects. The whole universe is subject only to His authority, and heaven and earth, with all they contain, are governed by Him alone.

There were many who thought that He was their God only and that others had no part in Him. They had classified mankind as high and low, of noble birth and of humble; and they believed that he was exclusively the God of the high and noble classes, and that the lower and humbler orders were too insignificant and paltry to be any concern of His. He was One, but was believed to be the God of a particular family, or nation, or religion only. The white and high born Aryans believed that He belonged to them alone. But they, too, were divided into Persians and Indians (people of *Aria Varth*), each of whom claimed that the worth and merit required for His worship belonged exclusively to their own class. In this matter they were so much opposed to each other that, while among the Aryans of India the word *Deota* meant a divine being, among the Persian Aryans it became *Deo*, signifying a demon or a devil. If we proceed a little further, we find that, in the Northern and Southern parts of India, the two names *Shiv* and *Krishna*, which denote a single Supreme Being, as the Creator, the Eternal, divided the Hindus into two sects, one worshipping Shiv and the other paying homage to Krishna.

*Hurmuzd* was the god of the Persians, but among the Indo-Aryans the word meant simply the Sun and nothing more. Among the Hindu Aryans themselves the Brahmins recognized a god who was their god alone and exclusively, and who had created them from his head and the other Hindu castes from his arms and feet.

The God of the Semitic races was their own and the God of no other race. Among the Israelites he was more particularly the God of their own family—the God of



## THE PROPHET OF UNITY

Abraham, of Isaac, and of Jacob. When Jacob asked his children Whom they would worship after him, they replied "Your God, and the God of your fathers, Abraham and Isaac." In the time of Moses, the magicians of Egypt declared their belief in God, but which God? "We believe," they said, "in the God of Moses and Aaron." Thus the idea of one God among the Israelites signified nothing more than a family god.

The God of the Christians was their Father; but the family of this Father did not include non-Christians. The Christians claimed to be the "sons of God and His beloved." Thus the God of Abraham and Isaac was here recognised only as the Father of the Virgin Mother's son.

*The teachings of the Prophet of Islam.*—Such was the idea of the one God, who had come to be recognized only as the God of families and peoples. Then came the last of the Prophets, and his teaching in completing the various aspects of God's unity, completed also the sense of this unity and declared that the One and only God is *Brahma* as well as *Mahesh*, *Krishna* as well as *Sheo*, that is to say, He is the Creator as well as the Eternal, the Alive as well as the Quickener.

It is He Who quickens and He Who gives death.

He is equally the God of the white man and of the black, of Aryan and Semite, Iranian and Turanian, Indian and Arab, Israelite and Ishmaelite, Jew and Christian, Hindu and Muslim; of the ascetic who keeps fast and vigil and of the sinner who spends his life in self-indulgence; and all are equally His slaves. Jews and Gentiles, Trinitarians and Unitarians, master and servant, high and low, all, as slaves, are equal before Him; all are but his servants and He alone is their Creator and Master, the Quickener and the Giver of death. Hence there is no



particular God of Muhammad, or of the Quraish, or of the Arabs or of the Muslims. There is only One God for the whole world, and One Divine Unity to which all His creatures must equally submit. All of them are His slaves and He is the Lord of them all. The very first verse of the first *Surah* of the Qur-án, which is also the first prayer taught us by the Prophet Muhammad to be recited in our daily prayers reads thus :

Praise be to Allah, Lord of the Worlds.

There is only one Providence which cares for all the worlds and all the creatures of the worlds. The teaching of the Prophet Muhammad did away with the classification, which, in spite of the fact that one God was generally recognized, had yet allotted, as it were distinct gods to every nation and every family of the world. He taught that we, being all servants of the same God are brothers one to another. Whether Syed or Shaikh, Muslim by birth or Muslim by conversion, Brahmin or Chamar, European or Asiatic, we all are slaves and fellow-servants of the same Master.

Say : I seek refuge in the Lord of mankind, the King of mankind, the God of mankind.

This is the unity of God which our Prophet Muhammad instructed us to apprehend, and this is the truth which he taught us to realize. He is the One and only Lord of mankind, and all the creatures in heaven and earth, all men and animals, all families and races, all peoples and nations share equally in His universal Providence. Says the Qur-án :

Verily, this your religion, is our religion, and I am your Lord, so worship Me.

This grand idea not only welded together into a universal brotherhood the Arabs and the Persians, the Turks and the Tajiks, the Europeans and the Africans, India and Sind, Byzantium and Tartary, Europe and Asia—

## THE PROPHET OF UNITY

but made both men and animals pay homage to the One Lord. It taught the animals to serve mankind and directed men to be kind to the animals.

There is not an animal in the earth nor a flying creature flying on two wings that are (not) peoples like unto you.

*The Unity of the Apostleship.*—After the unity of God comes the unity of Apostleship. In this connection the reforms which the Holy Prophet brought about, the misunderstandings which he removed and the grand conception of prophethood which he presented need some elucidation.

The great mistake committed by other nations in this matter was the belief that prophethood was the privilege of a particular community. The Hindus of *Arja Varth* (India) claimed that God's Word was heard only by the ascetics and holy men of India, and that it was preserved in the pages of the *Vedas* alone: the Zoroastrians thought that all men, save only the Iranians, were shut out from the Divine splendour of the Almighty: the Israelites could not conceive of any prophet or apostle being sent to any tribe other than their own: while the Christians looked upon themselves as the only people who deserved to be the sons of God. But our Prophet Muhammad (may peace be upon him) saw in this particularization something quite contrary to the idea of God's mercy and justice, and the Holy Qur-án refutes it in several of its verses. A Jew may disbelieve in all the prophets except Moses; a Christian may merely acknowledge Christ as the son of God and yet remain a Christian; a Hindu may consider the whole world as Shudra and still remain an orthodox Hindu; and a Zoroastrian may disbelieve in Abraham, Moses and Christ and at the same time claim to be religious but a Muslim cannot be a Muslim unless he believes in all the prophets along with Muhammad. Such narrow-mindedness not only limited prophethood to a particular country or nation or language, but went a step further. These

particularizers made distinctions between the prophets themselves, they believed in some of them, and disbelieved in others. The Jews called Christ (God forbid) a liar and brought false accusations against him. The Quraish cursed at the mention of Christ's name; both Jews and Christians regarded David and Solomon as kings only and did not believe in them as prophets. But our prophet Muhammad did away with the distinction between Arabia and Persia, Syria and India, East and West, and taught that as in every country and by every people God's light was seen and His voice heard, so we must make no distinctions between the apostles of God but believe all of them to be equally God's messengers, true and faithful.

Another fact to which it is necessary to refer is that prior to Islam the world had no clear and definite conception of apostleship and prophethood. Among the Jews prophethood meant only foretelling, and for them a prophet signified a foreteller, of whom it could be believed that whatever he prayed for was instantly granted. The Book of Genesis contains verses which illustrate this point, and it is on this account that we find among the Jews only a vague and hazy conception of the apostleship and prophethood of Abraham, Lot, Isaac, Jacob and Joseph; indeed, certain of the soothsayers appear with more of the dignity of prophethood than several among the prophets themselves. David and Solomon are, as I have said, recognized only as kings, and the prophets who used to foretell events in their days are distinct from them.

Among the Christians too, the statement of Christ: "Those who came before me were thieves and robbers," strengthens our contention. In the existing Bible there is neither praise nor mention of the apostles of God, nor is there any testimony of their truth. There is some mention, it is true, of Zacharia and John, but not with dignity which should attach to the name of a prophet.



## THE PROPHET OF UNITY

As a result of this attitude both Jews and Christians brought, without the least hesitation, base and wicked accusations against certain of the Israelite prophets. For example, they accused Lot of sodomy and considered Solomon the originator of talisman and other diabolical practices, in spite of the fact that magic and sorcery were condemned in the Old Testament as pertaining to paganism; and though the Christians believed all the prophets except Christ to be sinners, there are certain references in the Bible which prove that the Jews, and even the Christians, attributed certain actions to Mary and Jesus that are quite inconsistent with their dignity. For instance, the Jews accused Mary of unchastity, and the words of the Bible itself show that Christ, contrary to the Ten Commandments, did not duly respect his mother, although, according to the Fifth Commandment, failure to "honour thy father and thy mother" is sin in the sight of God. Similarly it is evident from the Bible as we have it that Jesus cared little for prayer and fasting.

The cause of these accusations being brought against the prophets was that among Jews and Christians there was no grand conception of prophethood or apostleship, no recognized standard of dignity for the prophets. Islam, on the other hand, established and maintained a uniform standard of dignity and greatness for all the prophets. It recognized purity and chastity to be virtues common to them all. It made it incumbent on every Muslim to believe in all the prophets, and taught that they were all entrusted by God with a particular mission, that they were sent into the world to inform men of the commands of God and show them the path of virtue and truth, to guide the people and rouse them from their spiritual stupor, to beckon them towards God, to bring them good tidings, and to instruct and acquaint them with the Will of

God. They were in fact God's light and splendour, his good and favoured servants and the best men of all times.

Although Islam does not indicate any definite number in connection with the prophets, we find in the Qur-án that they have been divided into two classes: the first comprising those whose names have been mentioned in the Qur-án and the second those of whom the Qur-án makes no mention. The first class is again divided into sub-classes. Thus there are some prophets, like Abraham, who were known to the Arabs as well as to the Jews and Christians; others like Hood and Shoaib who were peculiar to the Arabs, and of whom the Jews and the Christians had never heard. There were others still, such as David and Solomon who, although they were prophets, were not recognized as such by the Jews and Christians. In the second class are included Socrates of Greece, Zoroaster of Persia, Shri Ramchandra, Shri Krishna, Gotam Buddha of India and Confucius of China, as also other sages who lived in these countries at different times, for the Qur-án tells us plainly that the apostles of God have been sent to every people. Every Muslim must, therefore, believe in all the prophets collectively and individually and must acknowledge them to be true and recognize such acknowledgment as a means of salvation.

All these prophets possessed a common distinction; they had a common message as well as common mission, they shared a common virtue (Purity), and it is necessary to believe in all of them equally.

There are many verses in the Qur-án which express this meaning of the unity of Apostleship and instruct Muslims to honour and respect all the apostles and prophets of the world and regard them as equal to one another. They have been taught to believe that "we make

## THE PROPHET OF UNITY

no distinctions between the apostles of God," that the apostles were sent to all nations of the world to inform them concerning the commandments of God, and that there was no people, race or nation to whom some messenger from God had not been sent. From this point of view, therefore, there is no distinction between Arabia and Persia, Rome and Syria, the Israelites and the Ishmaelites. God sent his apostles to all these countries and nations, and the Prophet of Islam teaches us to acknowledge them equally as God's messengers. This makes it incumbent on Muslims to believe the prophets of the Jews and the apostles of the Christians, the inspired teachers of Persia and the divine missionaries of India and China, to be true and faithful.

*The Unity of Divine Revelation.*—Under this head we have to consider the doctrine of the unity of religions which presents before the world's gaze the vast and grand conception of the mentality of Islam.

Such a conception had not dawned on the religions which were in existence before Islam. The Jews did not believe in any book except the Old Testament. The Christians, while disbelieving the Old Testament, accepted its moral teachings but took no account of any other books which were recognized as holy, and which belonged to the period prior to that of the Bible. The Persians were not prepared to accept as Divine any book other than *Avastha*. The Brahmins of India could not conceive of a divine revelation beyond the *Vedas*. But the tolerance, impartiality and broadmindedness displayed in this matter by our holy Prophet Muhammad (May peace be upon him) is one of the grandest of teachings not only of Islam but of the whole world's history.

According to this teaching it is incumbent on every Muslim to regard the books of other prophets as he regards the Holy Qur-án, that is to say, as true and divine, for



to believe in the Qur-án means to believe in the books of the old prophets also, and to disbelieve in the Old Books is to disbelieve in the Qur-án itself: and inasmuch as disbelief in the Qur-án amounts to infidelity, so disbelief in the Old Books also constitutes paganism.

Although the number of the divine books is unascertainable, there are only four books that have been specifically mentioned in the Holy Qur-án, *viz.*, the Old Testament, the Psalms of David, the Gospel and the Qur-án. Besides these, there is a mention at one place in the Qur-án of the books of Abraham, but their names are not given. Some of the verses simply refer to the old books, in others there is a brief mention of them as in the case of the prophets. But at each and every place there is a command to acknowledge those books as genuine and true. Hence Muslims who believe in the Qur-án must inevitably believe in all the books that were sent down before the coming of our Prophet Muhammad and recognize them all collectively and individually as divine. Moreover, must not describe as false books which have not been mentioned in the Qur-án, but which contain the essentials of the Divine teachings, for they too might possibly be Divine.

It is clear from this detail that Islam has recognized all the true religions of the world as one, because God Who is the source of their teachings is One. All the apostles and the prophets who have been honoured with their missions by God are at one in their aim, that is to say, all have one and the same mission. Therefore all the books which have been given to the world by these prophets, and all the commandments which they received, have certainly originated from the same Source. The fact that all the prophets had one and the same message has been most clearly laid down in many passages of the Qur-án, consequently Islam means the one religion which from

## THE PROPHET OF UNITY

Adam down to the time of our prophet Muhammad (May peace be upon him) has been preached to mankind by all the prophets in turn.

*The Right Position of the Fundamentals and Subsidiaries in the call to Unity.*—Here there is a mystical significance which must not be passed over. The Holy Qur-án has set before us two words—"Faith" and "Law." First as to faith. Faith signifies the fundamental principles of religion in which all the true religions agree and which include, among other things, the existence of God, His Unity, His perfect Attributes, the mission of the prophets, the pure worship of God, the rights of mankind, good morals, the accountability for good and evil actions and reward and punishment. These are the fundamentals of faith with respect to which the teachings of all the prophets were as one. It is this faith which all of them, from the first to the last, brought to the world. It was not affected by changes of time and place, nor yet by the differences between nation and nation. It remained the same in every age and in every clime, and everywhere the prophets preached it in the same way, so that nowadays, if there be any difference discernible in it, that difference is due either to misrepresentation or to certain foreign elements which have crept into it and changed it from its original state.

Secondly, as to Law, that is to say, Law and Theology, consists of those details in the commandments which keep changing on account of the peculiarities of every nation and religion in respect of time and place. For example, all religions differ a little in their modes of worship, their followers turn their faces in different directions at the time of worship, and they adopt different ways for the punishment of wrong-doing and the elimination of evil.

Now, from the Qur-ánic point of view, difference in religions means that while the real Faith, which constitutes eternal Truth, remains unchangeable and unalterable, the ways and means to attain the common object in view have been made subject to alteration where such alteration and improvement were found advisable by different prophets. The prophets have been sent from time to time only to present this Eternal Truth before the world and to keep the Faith in its pristine purity, and to teach those people to whom they were sent particular commandments and details of laws which, considering the circumstances of time and place, were for them most suitable.

The lives of the prophets tell us that one prophet of the Book succeeded another prophet of the Book only when the previously revealed Book was either lost or so much changed and adulterated that its genuineness had become suspect. The Old Testament was revealed to Moses after the books of Abraham had been lost and when inconsistencies appeared in the different copies of the Old Testament, the Psalms of David and other books were revealed from time to time, all of which are contained in the Old Testament. To complete these the Gospel was revealed, and when the Gospel was also tampered with by man the Qur-án appeared. We have cited these particular books only as instances, but the same must have been the case in other countries and with other religions. Apart, however, from religious belief, one may notice the same state of things in the history of India. There were many reformers, even before Islam, who preached against the idol-worship which was prevalent throughout the land contrary to the teaching of the *Vedas*, and who, while strenuously opposing the worship of 33 crores of gods, advised the people to believe in One God. Thus we find here and there in the ancient Hindu literature flashes of the idea of God's unity.



## THE PROPHET OF UNITY

After the coming of the Muslims to India there began to be formed among the Hindus certain sects whose religious beliefs were contrary to the current ancient Faith. In the fourteenth century A. D. Rama Nand Sannyasi founded a new sect on the principle of God's unity, who believed that all the religions of the world had One and the same Source. In the fifteenth century Kabir ridiculed idol-worship and the Dharamashastras of the Hindus, while he warned the Muslims against the superstitions which they had mistaken for religion. Thus, the doing away with the religious differences between the Hindus and Muslims, which had been the first aim of Islamic teachings, seems to have been also the particular mission of Kabir. The religion of the Sikhs, too, appears to have originated under the influence of Islam; and, even to-day, every call to belief in the unity of God is but an echo of Islam.

*The True Meaning of the Islamic Call to Unity.*—The above historical facts will show clearly how, from the ancient days down to the present time the idea of the unity of religion, enunciated by Islam, had found some sort of expression in many different countries, and how the secret that was first revealed to the Holy Prophet Muhammad had already been given a practical shape among many and diverse peoples. How true, therefore, and full of reality is the declaration of the Qur-án, made before the people of the Book which laid down that men are themselves responsible for the difference in their religions, for they have One and the same God and there is no real contention between them about religion. Had they differed as to the fundamentals of Faith there might be such contention, but on these there is universal agreement. Differences may appear in the subsidiary aspects of religion, if the phrase be permitted, but such differences are practically no differences at all. The Jews and the Christians who had, by forming distinct sects,

made distinctions in the Faith were invited by the Qur-án to embrace the true Faith or the "right religion" which was also the religion of Abraham; and Muhammad was plainly told that he had been given instructions precisely the same as those which had been revealed to the prophets before him. He was also informed that his religion was the same as that of Noah, Abraham and all the other Prophets that had gone before him. At the same time the other side of this unity of religions was presented in such a way as not to give any practical importance to mere differences in detail. This point was, therefore, made quite clear in connection with the fixing of the *Kibla* and similar matters, although these were the very things over which the Jews and the Christians quarrelled and denounced each other as misguided, while the Qur-án overlooked them in the presence of the real aim.

*The Belief in the Unity of Religion and Political Unity.*—The teaching of the unity of religion had a practical effect such as has never been shown in any religion except Islam, and which must be sought beyond the limits of religion in the laws and regulations of the State. The Jews considered that there were only two nations in the world, Israelites and those who were not Israelites, and all their legislation was on this basis. From the point of view of religion three peoples were recognized by the Christians, *i.e.*, the Christians, the Jews and the Pagans or Heathens, but inasmuch as there are no positive laws in the religion of the Christians they were, in mundane matters, governed by the law of Rome. The Christians also were divided into two classes, the Romans and the non-Romans. The Parsees were classified as Persian Parsees and non-Persian Parsees. Similarly the Hindus were split into high and low castes.

But Islam, in pursuance of the principle of the unity of all religions, divided the nations of the world, in relation

## ISLAM AND SOCIALISM

to law, into four classes, and determined their respective legal rights, which have been preserved and acted upon for thirteen centuries. According to this classification there were (1) Muslims ; (2) the peoples of the Book ; (3) those who were like the people of the Book ; and (4) infidels and idolaters. These laws brought about peace in the world and induced a spirit of toleration among the Muslims who were thereby enabled to co-operate with other nations, while at the same time, holding fast to their own religious beliefs. This co-operation with the Magians, the Sabians, the Jews, the Christians and the Hindus and the ability to lay in different countries the foundations of civilizations suitable to those countries, was not the least remarkable achievement of this belief in the unity of religion.

*(To be continued.)*

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## ISLAM AND SOCIALISM

BY IBRAHIM A. HAYES, B.A.

Socialism in the West is the outcome of hatred which took deep roots in the minds of the down-trodden proletariat against the tyrannical Capitalists. The Capitalists were in power. The Church, as usual, sided with the rich and ignored all supplications of the working classes to help them better their conditions. Gradually the Church religion and Capitalism appeared to be convertible terms, and the Socialists became antagonistic to religion. In this attitude they were justified to a great extent for they knew only of the religion of Church—not even of the true religion of Jesus. No religion that they knew of had solved the problem to their satisfaction. Being born in Western countries they could hardly expect any relief from Islam, for the little they knew of Islam was through



Christian sources. To the Socialists therefore the destruction of religion became part of their creed. But the veil is gradually being lifted, and they are realising that Islam and Islam alone has laid down principles through which real Socialism—not as prevailing in Russia to-day—can lead the world. A few examples would be sufficient to prove this assertion.

It was Muhammad who by his judicious laws of inheritance made the existence of territorial magnates or a line of multi-millionaires impossible: every property of a deceased Musalman is divided into shares, there being no system of primogeniture in Islam. The property does not descend to any single heir, either male or female, but to all the relatives of a deceased person. The wife gets a substantial share, and in some cases even the parent of the wife. No person can devise more than one-third of his property either to a relation or to an outsider. But endowments to public or charitable purposes of the whole property have been freely allowed and encouraged under the name of *Waqf*. The policy of the great Legislator of Arabia was to divide wealth and property in the country as evenly as possible and thus to create equality between all citizens in social status, and to afford to all equal opportunities. With this object in view, Islam also made it legally incumbent upon the rich to give over to the national fund or to the deserving people at least  $2\frac{1}{2}$  per cent. of their annual income.

Socialism in Islam has gone even to this extent that when a man leaves his field fallow for some time his neighbour acquires a right to cultivate it as public property. On the principle that all human beings are brothers and should help one another in need, Islam interdicted usury or interest of any kind. This interdiction stimulates the spirit of commerce, industry, labour and thrift, discourages the hoarding of money in bank, and makes the existence

of Shylocks, which has always been baneful to the happiness of society, an impossibility. It was also a decided set-back to Capitalism when even no private individual was allowed to lend money on interest and become a Capitalist. Money and other things also could be lent without interest, and the remission of debts was advocated by the Qur-án in these words :—

Deal not unjustly with others and ye shall not be dealt with unjustly. If there be any (debtor) hard pressed, he should be given time until he gets into easy circumstances; but if ye remit (the debt) as alm, it will be better for you if ye knew it.

Hoarding of money was also interdicted by the Qur-án thus :

O believers! of a truth, many of the teachers and monks do devour men's substance in vanity and turn them from the way of God. But to those who treasure up gold and silver and spend it not in the way of God, announce tidings of a grievous torment.

Islam has strictly forbidden its adherents to gamble or indulge in any games of chance, and the underlying idea of this prohibition seems to be to make it impossible for any individual to get rich at the expense of his less fortunate brother. Muhammad made monopoly unlawful in Islam and did not leave even "corner" makers without a warning when he said :—

The bringers of grain to the city to sell at cheap rate gain immense advantage from it, and whosoever keepeth back grain in order to sell it at a high rate is cursed.

The Christian civilization, had it accepted Islam as its beacon light, would have been surely saved the curse of monopoly which is the negation of the very elementary principles of equality on which the sacred foundations of rights are based. Islam recognized that monopoly was another way of helping in the making of the few magnates at the sacrifice of the interests of the rest of society. Muhammad said : "Whosoever monopolizes is a sinner." European civilization whose wet-nurse is the so-called religion of Christianity, has developed the present worm-eaten top-heavy superstructure, whose magnificence and grandeur rests on its being nurtured continuously on the

blood of the weaker nations of the world. Had it accepted Islam as its basis, it would have succeeded in effecting a true balance between what a man is and what he ought to be through the institution of *Zakat* about which Gibbon remarks :—

“Mohammad, perhaps, is the only law-giver who has defined the precise measure of charity : the standard may vary with the degree and nature of property, as it consists either in money, in corn, or cattle, in fruits or merchandise, but the Mussalman does not accomplish the law, unless he bestows a *tenth* of his revenue in charity.....”

To live up to real Socialistic ideas it is necessary that we should be ready to make sacrifice. In this materialistic world we cannot expect any one making a sacrifice without benefitting himself first in one form or another. Charity begins at home. Such is our mentality. But Islam, and Islam alone, provides the incentive which can induce true believers to make sacrifices, to share their wealth with others, for the pleasure of Allah and a reward in the Hereafter.

Let this brief and humble contribution be deeply considered and perhaps Socialism, which is doomed to be extinguished, may yet revive on a true and solid basis and save the world from the clutches of atheism and anarchy.

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## SPIRITUALISM AND ISLAM

BY J. A. CLEMENTS

As a Spiritualist propagandist, I read with considerable interest, in a journal devoted to the philosophy, phenomena and progress of Spiritualism and religion, in general, namely *The Two Worlds*, the following extract : “Spiritualism is making progress in many quarters of the world, and we are reminded of that fact by a little pamphlet entitled : *God Realisation*, which has come to us from



Surat, India. Mr. A. G. Usman, the author, tells us that during a visit to England in 1930 he attended a number of Spiritualist meetings, and became convinced not only of the facts of survival, but of man's hunger for knowledge of the spiritual life. Apart from being a Spiritualist, he is also a Muslim, and cannot understand why all Spiritualists are not Muslims, for he claims that Islam is the natural religion of the whole universe, and that its acceptance means the spiritual upliftment not only of Muslims but of humanity at large. The pamphlet presents a point of view which is very interesting. While Christians are quite satisfied to claim that Spiritualism means Christianity, and that every Spiritualist should necessarily be a Christian, Mr. Usman makes the same claim *re* Islam.

Now, to my idea Christians do not, and have never, claimed that Spiritualism means Christianity. In fact many responsible leaders of Christian thought have gone to great pains to endeavour to prove the reverse. To illustrate this point of view I will quote some expressions of opinion, from a Symposium on *Spiritualism and its present day meaning*, compiled by Huntly Carter. The views included in this work are answers to the appended questions set by the author. The opinions invited were on (1) the coming of the new "psyche," (2) its influence, material or spiritual, (3) its trial by experts and (4) its utilization.

The Right Rev. W. S. Swayne says that "One of the most painful pages in the history of the Christian church was the record of its treatment of witchcraft in obedience to a plain precept of the Old Testament. . . . it remained to be considered whether they and their brethren of the Free Churches were not in some measure responsible for the modern vogue of Spiritualism by the silence they had observed in services with regard to the relations with the Church on earth and the Church in the Beyond."

Canon Edward McClure : “ . . . it was a danger to the mental sanity of the nation that neurotic persons should be accepted as channels between the living and the dead.”

The Rev. J. A. V. Magee : “ We are asked to welcome Spiritualism with both hands as an ally of the Christian faith because we are told that it affords such wonderful proof of survival after death.

There are two things to be said in answer to this contention.....”

Father Bernard Vaughan : “ There is nothing to be had out of Spiritualism calculated to help the human race . . . .it only too often means loss of health, loss of faith, and loss of morals.....in fact the drug habit is not more fatal than the practice of Spiritualism.....be satisfied that yielding to Spiritualism is qualifying for an asylum.”

The Rev. F. C. Spurr : “ The movement is a challenge to the Church to recover the full Christian teaching about the future life....”

Dr. R. F. Horton, representing the Congregational Churches, cannot help regarding “ the revived interest in Spiritualism as retrograde.”

General Booth of the Salvation Army : “ So far as my experience goes, the leading disciples of Spiritualism have little either of faith, or love, or worship.”

Sir Arthur Yapp, on behalf of the Y. M. C. A. : “ So-called Spiritualism cannot satisfy with its knockings, tambourines, mysteries and buffoonery.”

Having closely analysed the epitomes of these expressions of opinion on Spiritualism, it must be obvious to even the ordinary intellect that orthodox Christianity

has neither the time, the intelligence or the inclination to recognise something which undoubtedly has grown out of their own incompetence through their inane desire to invest the simple Christ's teaching with a plumage of fantasy, devoid of fact, and overburdened with dogma and doctrine, which has undoubtedly resulted in rampant materialism, empty pews, and, still more, empty sermons. Now to bolster up and endeavour to resuscitate the dying members of their faith, it is evident that they are relying upon the most malicious and malignant propaganda, in an effort to decry other faiths so as to advertise and illumine their own. Islam I know to have suffered in this way, as have we of the Spiritualist movement. It is an established fact how Christianity has endeavoured, especially in recent years, when the teachings of Islam have permeated the West, and they find their own influence and power waning, to blackguard Islam with attacks in reference, particularly, to the Prophet and slavery, Islam and Woman, and Marriage in Islam. Similarly, Spiritualism has been foully accused of promoting sensuality, moral, levity and various phases of debauchery. Naturally, we find fanatics in every flock, but I am fully convinced if every major faith was carefully analysed, one would discover that the vilest history would easily be found in the growth of the Christian Church. In reference to which Lord Headley says in his preface to the *Ideal Prophet*: "Unfortunately Christianity has some advocates who advance her cause at the expense of others. They illuminate her by blackening other religions, they safeguard her by robbing others of their due: they deify her Lord by reviling all other Prophets of God."

I feel, therefore, after carefully sifting the evidence, that the possibility is that Islam has a greater claim upon adherents of Spiritualism than Christianity, because



after all the bulk of converts to the new faith are renegade Christians. I feel that with co-operation and sufferance of one another much could be achieved to bring about a grand assembly in the nature of (to use Allen Upward's words) a church for Prophets instead of priests, an asylum for artists, a citadel of truth, a Garden City of the Soul : an experiment, however halting, in the search for that Celestial City that was seen descending out of Heaven from God.

When we examine the principles of Spiritualism, and compare them with the Seven Articles of Islam, we find our differences count for really naught.

The Seven Principles, to which the vast body of Spiritualist subscribe are : (1) The Fatherhood of God ; (2) The Brotherhood of Man ; (3) Continuous Existence ; (4) Communion of Spirits and the Ministry of Angels ; (5) Personal Responsibility ; (6) Compensation and Retribution here and Hereafter for good or evil done on earth ; (7) A Path of Endless Progression.

These compare with the Seven Articles of Islam : (1) Allah ; (2) Angels ; (3) Books from God. ; (4) Messengers from God ; (5) The Hereafter ; (6) Premeasurement of Good and Evil ; (7) Resurrection : and we must come to the conclusion, that the time is ripe for both parties to join hands in unity, amity and peace to proclaim to the world at large that life after death is a direct image of the state of spirituality we enjoy in this material state. " Strengthen love of Truth, infuse Charity, increase Progression ; that each of us may join Thy ministering angels and spirits in the harmonious anthem of ceaseless praise. Grant us the spirit to follow truth, which comes from Thee, and is of Thee."

### ISLAM AND SPIRITUALISM

[Elsewhere in these pages we print an article from the pen of Mr. J. A. Clements dealing with this subject. In this connection the following note from our Brother-in-Faith, Mr. Ahmed Bennett, will not, we feel, be without interest to our readers.—ED. I. R.].

The *Daily Telegraph* of May 8th states :—

“ Dean Inge attacked Spiritualism as ‘ spurious mysticism ’ when taking ‘ Eternal Life ’ as his subject in delivering the Warburton Lecture in Lincoln’s Inn Chapel yesterday. The revival of so-called Spiritualism and the cult of necromancy among masses of the half-educated, he said, showed how very crude were the notions of a future life among many who did not reject the idea altogether. The popular notion of progress or a further probation in a future state received no support from the New Testament, nor from traditional Christian teaching. In our own day, though the idea of progress beyond the grave was often welcomed, the hope was mainly secular, temporal and impersonal. We identified ourselves with the future advance of humanity, and since that was not enough to satisfy us, there had been a revival of necromancy and Spiritualism. Of this, it was necessary only to say that if those phenomena were proved, they would belong exclusively to the psychical world, and would have very little interest for religion. Spiritualism was often the spurious mysticism of the materialist.”

It is high time that the religious leaders of all denominations in this country should get together immediately for the purpose of undertaking a joint investigation into, and issuing an authoritative report of their findings, signed over the names of such leaders, concerning the whole subject of Spiritualism. The continued progress of humanity demands at this time that the results of such

investigations should not be withheld from the people, irrespective of whether they are in accord with particular theological doctrines or are inimical to vested interests. Faith is not enough. Truth must (and will ultimately) prevail. Spiritualists who read the authoritative and explanatory translation of the Holy Qur-án (obtainable from the Mosque at Woking) will find how completely in accord with their beliefs, which as yet touch only the fringe of the subject, are those of Islam, for Islam does teach very definitely concerning the future life in which the consequences of actions in this life are all important, and in which both men and women can rise progressively to the borders of divinity.

How great was the revelation and guidance sent down by God into the heart of Muhammad—an unlettered, unlearned man, much misrepresented in the West—only those who have studied his life (every detail of which is known), his sayings, and his one miracle—the Holy Qur-án—can, but in part, know.

Islam welcomes not only the advances made by Science for Man's material good, but also the advances made by Psychic Science for Man's spiritual good.

The survival of personality, the infinite progress of man, the Unity and greatness of Almighty God (*i.e.*, Allah) are matters concerning which in Islam there is no possible doubt.

AHMED BENNETT.

[ We also reproduce the following extracts from a letter of the late Khwaja Kamal-ud-Din which he wrote in 1927 to a Spiritualist friend, and which throw considerable light on this rather interesting subject from a slightly different point of view.—Ed. I. R. ]

Science has after all admitted to-day that the Maker of the Universe is a Universal Mind. Various attributes of that Supreme Mind have manifested themselves in the universe, or, in other words, this cosmos is the



## ISLAM AND SPIRITUALISM

embodiment of those very attributes. Of all the religions of the world, Islam alone placed this truth before the world. It showed the human mind to be but a miniature of the Universal Mind, and it came to educate the human mind so that it may reach the acme of perfection by imitating the Universal Mind, until it should display the attributes of the Divine Mind.

If Spiritualism had realized this truth, then it could have been admitted that it has touched the Islamic precincts, but I find with regret that Spiritualism has not been able to chalk out any constructive line which may be usefully followed and which may turn the human mind at one with the Supreme One, and its silence on this point is noteworthy since it does not suggest any tangible course to be followed. It leaves one to grope in the dark, and this is the line of demarcation between Islam and Spiritualism.

The interview with a spirit hardly serves the purpose. It can hardly help us to understand the Universal Mind. On the other hand, Islam presents a perfect code of guidance, and this, in reality, is what we understand by religion.

For example, the Qur-án, first of all, suggests one hundred names of the Universal Mind which the Holy Book styles as "The Divine Attributes." These are, in fact, various qualities which it should be our aim to acquire. We men are vicegerents of God on earth, as the Qur-án tells us. But we cannot fill this rôle if we do not exhibit His Morals. These Divine Morals are given in the Qur-án, and they may also be read in the pages of Nature. Man should imbue himself with these Divine Morals.

Since these morals, as given in the Holy Qur-án, in my opinion, cannot be improved upon, it would be akin to folly on our part as intelligible beings to seek them anywhere else than in the Holy Book of Islam.

## WAS MUHAMMAD AN IDEALIST<sup>1</sup>

BY A. H. JAISINGHANI

Greatness like goodness is an all-round thing ; it is to be seen on all sides of a person's life, or nowhere. Virtue we should regard as a matter of degree rather than kind. For this reason if a person is admitted to be great in one respect, he cannot be otherwise in other respects. It may be that owing to certain contingencies or circumstances the genius of a man expresses itself and is seen to excel only in one department of life, but the potentialities of conquest on other sides remain always there. For this reason I am not prepared to admit, as many critics of the Prophet would have us believe, that though a great organizer he was not a thinker or seer ; though a great man of action he was not an idealist.

I admit that Muhammad's teachings as laid down in the Qur-án and the Traditions are simple and far from being philosophical in appearance. But is not simplicity itself an art and a philosophy ? I would wish the critics of the Prophet, who are many in our land, I would wish specially my Hindu brethren, who owing to unrefined ways of some of our Muslim fellow-countrymen have come to think that the seeds of savagery lay in Islam itself or its originator, to probe deeper into the soul of the Prophet and his teachings, as revealed in the Qur-án as well as the sayings and anecdotes of his life, to appreciate his real greatness, his great idealism and his idealistic achievements.

My own study of Islam and its Prophet has convinced me of the profundity of the Prophet's knowledge, his faith in life or idealism, and the philosophical depth of his teachings. Let me speak a little of that to you.

Where do I discern the profundity of his knowledge and faith, or his Idealism ?—In the ultimate success of the

<sup>1</sup> Courtesy : *The New Age*, Karachi.

Great Plan which he came to inaugurate upon this earth, even as his predecessors Abraham, Moses, Buddha, Christ and Krishna did. And where do I find the depth of his philosophy?—In the invulnerability of Islam in the face of progress of science and civilization. Here let me in passing remark that when I talk of Islam I do not understand by it its mythology and its theological dogmas, which I regard in all religions as incidental; I am referring to its ethical and spiritual side. These two facts, then,—the success of the Plan and the invulnerability of Islam's ethics even in our day—appear to me to establish the Prophet's claim to deep philosophy and knowledge which the superficial critics deny.

What was that Plan and why do we regard the ethics of Islam as invulnerable? Let me say a few words regarding these.

The great work undertaken by the Prophet was that of re-awakening in mankind the faith in one Supreme Power which rules the universe, to stop idol-worship and social inequalities. The Prophet had a threefold message, I believe: for the individual, for the society in its social as well as political character, and for the humanity as a whole. His work in Arabian society of his days was achieved in his own lifetime. Before he departed from this world he saw the Arabian society reformed, idolatory abolished and faith in one God re-established in Arabia which was big enough to be his world then. And now the work of his life finds its echo, not so much through the efforts of the missionaries of Islam as in spite of them, in other parts of the world, where countless movements of social and religious reform are springing up under various names. In our country we see the example in the birth of such reform movements as those of Arya Samaj, Brahma Samaj and Sikhism which have based their tenets upon the monotheistic and democratic principles of Islam.



I am giving here only a passing hint, there is no time now to consider our indebtedness to Islam in a more detailed manner.

Then, coming to the ethics of Islam, we find that they stand invulnerable because they satisfy the demands of science and civilization to a very great extent. This is not to say that other religions do not satisfy these demands. My purpose in speaking of this is simply to defend Islamic ethics against the unjust imputations of Islam's critics. Now, let us see what is in the ethics of Islam for which we give them the title of modernity and regard them as invulnerable. Here again we shall have no time to go into details. I shall speak only of their principles or main features which are well known to all who possess even a superficial knowledge of Islam. What are these features ?

1. Islam recognizes the principle of equality of all men before God and society, as proved both in the teaching of the Qur-án and the fact that Islam has no caste or other distinctions between the believers.
2. Islam recognizes freedom and equality of sexes and economic independence of women, as seen in the Islamic Law.
3. Islam discountenances the practices which are based on superstition or the spirit of other-worldliness, as seen in its teaching as well as the practical tendencies of its people.

If these principles of the ethics of Islam are recognized, it will be easy to see why Islam has gained so much popularity and has come to be the second or third among the religions of the world in respect of numbers.

The ethics of Islam seem to me to be based on modern principles of freedom and democracy, and therefore even if there be no other idealism or philosophy in its teaching this more than compensates the loss.

## **"WHAT IS ISLAM?" IN ZULU LANGUAGE**

In the end I may make it clear that nothing is said here with a view to disparage other religions or to raise Islam above them. I have only sought to draw attention to the beauties of Islam which have remained hidden from many of our countrymen. For the rest I believe all religions to be gifts of God to mankind to serve as so many pathways, one leading through open or grassy fields, another through cool forests and mountains, while another still through waterways, but all meeting at the same place which remains the One Goal of all human endeavours.

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## **"WHAT IS ISLAM?" IN ZULU LANGUAGE**

[In our June issue we printed the Swedish version of our pamphlet "What is Islam?" We now reproduce its translation in Zulu language. Our brother Mr. Tahir King, who embraced Islam when the late Khwaja Kamal-ud-Din was in South Africa, is doing his utmost for the propagation of the Faith. He is circulating this pamphlet in thousands among the aborigines of his country and is also translating "Islam and Muslim Prayer" by the late Khwaja Kamal-ud-Din.—ED. I. R.]

### **UBU ISLAM LOBU BUYINI NA ?**

Loku okutiwe fahla ngenzantsi kuyingxenye yenqubo yebandla lase Islam, kanye nezinye izimfundiso zalo.

(1) **UBU ISLAM, I NKONZO YOKU TULA.**—Izwi eliti Islam uqobo lwalo litsho. (1) Ukutula. (2) Indlela yokuzuza ukutula. (3) Ukuzitoba komunye umuntu pantsi ko munye umuntu yiyona ndlela edala ukutula. Leli gama ke mayelana nenkolo licaza ukuzitoba okupelele entandweni ka Tixo.

(2) **INJONGO YE NKOLO.**—Inkolo yase Islam inika abalandeli bayo isu elipelele loku sebenza konke okuhle noku lungileyo ku muntu, loko ke kudala ukutala pakati komunye umuntu nomunye umuntu.

(3) **ABA PROFITI BE NKOLO YOKU TULA (ISLAM).**—U Muhammad, waziwa ngabantu kakula njengo Mprofiti wenkolo yase Islam, ngempela wayengu Mprofiti wokucina wenkolo. Ama Muslim (oku Ukuti) abalandeli benkolo yokutula (ISLAM) iyaba vuma bonke aba Profiti emhlabeni kanye no Abraham, no Mosi

kanye no Jesu, abadalula intando ka Tixo ukuze ihole abantu emhlabeni.

(4) I KORAN ENGWELE—Ivangeli yama Muslim yi QUR-AN Engcwele, ama Muslim ayakolwa ukuti zonke ezinye izi ncwadi ezi Ngcwele zipuma emtonjeni o Ngcwele, kodwa njengoba konke eseza kwembula sekwangcoliswa *ukuhu-nyushwa* ngabantu, I QUR-AN Engcwele yincwadi yoku gcina ka Tixo yeze kubukeza ama vangeli aseyandulele.

(5) ISIVUMO SENKOLO ENKONZWENI YASE ISLAM.—Ziyisi kombisa inani lazo okokuqala (1) Ukukolwa ka Tixo. (2) Nase zingilosini. (3) Nase zincwadini ezivela ku Tixo. (4) Nase zitunywani ezivela ku Tixo. (5) Nase zweni elizayo. (6) Nase kulinga niseni koku lunga nobubi. Nase kuvukeni kwabafileyo emva kokufa.

(6) I Mpilo emva kokufa ngokufundisa kwenkolo yebandla loku Tula (Islam) akuyiyo impilo entsha, kodwa kuyinqubeko yayo lempilo, ileta izinto ezifihliweyo, iyimpilo yoku-qhubeka engenamkawulo, labo abazilungi-sela kulempilo ukuqhubekela pambili (*emisebenzielungileyo*) bayakungena e Paradesi (*endaweni-yoku hlala imimoya yabafileyo befele enkosini*) ekungeilnye igama inqubeko yalempilo ebizwa ngalo emvakokufa, nalabo izingqondo zabo ezenziwa butuntu yimisebenzi yabo eko-hlakele kulempilo, bayakuba ngabaki base sihogweni.

(*Bayakuhlala esihogweni*) impilo engenaku-zizwa izibusiso zase Zulwini, nezoku hlupeka ukuze bahlan jululwe ekungcoleni kwabo konke ukuze balungele impilo yase Zulwini. Umbuso emva kokufa ungumfa-nekiso wombuso wo Moya kulempilo.

(7) ISIVUMO SENKOLO SESITUPA.—Abanye baye basi-pambanise nenkolo yento ezakwenzeka. Umuntu ongum Muslim akakolwa yinto eyakwenzeka, noma yinjongo ka Tixo engaguqukiyo, ukolwa yikulinganisa okuzayo, zonke izinto ezidalwe ngu Tixo, zikulungele ukusetyenziswa ngezi kati ezizi miselweyo. Ukusetyenziswa kwazo kabi kudala u-bubi nobuhlungu.

(8) IZINTSIKA ZENKOLO YASE ISLAM.—Lezi zinhlanu ummo wazo (1) Ukukolwa ukuti u Tixo munye ywaba, nokuti u Mprofiti u Muhammad uyisi-tunywa sake esi. Ngcwele. (2) Ukutandaza, (3) Noku zila ukudla, (4) Nokwabela abamofu, (5) Nohambo oluqonde endaweni eNgcwele yase Maka.

(9) IZIPO ZIKA TIXO.—Ama Muslim Akonza u Tixo oyedwa, uMnini mandhla Onke, Onokwazi Konke, Onokulunga Konke, uMlondolozu wayoyonke imihlaba, uMhlobo, uMholi, no Msizi, Kako ofana naye, akana msizi, akazalwanga, kunjalonje akazalanga ndodana na ndodakazi, uyisiqu sinye, uyiku-Kanya kwe-Zulu nomhlaba, Unesi Hau, une Sisa, unoku Kazimula, Uno Buhle, ungu Napakade, Ungonga Peliyo, U ukuqala nokupela.



## "WHAT IS ISLAM?" IN ZULU LANGUAGE

(10) **INKOLO NEZENZO.**—Ukolo olungena msebenzi lufila, ukolo, olulodwa nje alwanele ngapandhle kokuba lube nezenzo, umuntu ongum Muslim ukolwa yiku-Ncoma imisebenzi yake kule mpilo nase mpilweni ezayo Yiloyo naloyo wetyata umtwalo wake akako angaba ngu-mnikelo wesono Somunye.

(11) **IMISEBENZI YOKULUNGA ENKOLWENI YASE ISLAM.**—U-Mprofiti wobukosi uti: Zembeseni ngemisebenzi yabu Ngcwele, u Tixo ungumfu-ziselo womuntu, nemisebenzi yake iyisiseka sezenzo zokulunga zama Muslim. Ubulungisa enkolweni yse Islam. I ukupila impilo enobudlelwane nemisebenzi eNgcwele, ukwenza okunye kunaloku kuyisono.

(12) **AMANDLA OMUNTU ENKOLWENI YASE ISLAM.**—Umuntu ongu Muslim ukolwa yikuti imve lo yomuntu yavela ingena capaza lesono yenziwa ngebunba elihle kunawo wonke, unamandla okuba abenenqubeko engena mkauko embeka esihlalweni esingapezu kwezi Ngilosu nemsondeza eduze nomgecele wobut Ngcwele.

(13) **ISIKUNDLA SOW ESIFAZANE ENKOLWENI YASE ISLAM.**—Abesilisa nabesifazane bapuma Mtonjeni munye, bano-mpefumlo munye banikwa amandla alinganayo ngoka Moya nase zintweni zengqondo nezo-kulunga, I nkolo yase Islam ibeka isilisa nesifazane esimeni esifanayo esomunye Kwesomunye.

(14) **UKULINGANA KWABANTU NOKOBU-ZALWANE ENKOLWENI YASE ISLAM.**—Lyinkolo yoku hlangana kuka Tixo nokulinga kwa bantu. Uzalo, ingcebo, ne mfuyo yonizi yizinto ezenzeka zinga Sopiwe (zinga qondiwe) ukulunga nomsebenzi wabantu yiwona mgomo woqobo otusekayo, ubandlululo lwebala, noma lobuzwe, noma lwenkolo, alwaziwa kuba konzi basenkolweni yase Islam. Bonke abantu ngabamzi munye, inkolo yase Islam ipumelele ukucumisa nokuhlanganisa omnyama no mhlope ukuba bonke babe ngabazalwane.

(15) **UKUZIGWEBE.**—Inkolo yase Islam iyakutaza ukuba umuntu azigwebe, futi imhlonipe opikisana nomqondo wayo, yiko loko ke akutshoyo u Mprofiti u Muhammad ukuti kuyi-sibu-siso esivelo ku Tixo.

(16) **ULWAZI.**—Ukufuna ulwazi ku U msebenzi enkolweni yase Islam, ngakoke ukuzuz ulwazi kuyabenza abantu bendlule iziNgilosu.

(17) **UBUNGWELE BOKU SEBENZA.**—Noma yimupi umsebenzi umuntu awenzayo ukuba apile impilo eqoto uyahlonitshwa, ubuvila bubukwa buyisono.

(18) **ISISA.**—YONGE, ingqondo yomuntu ayinikiwe uyini—kelwe ukuba ayipatele u Tixo, ukuze asizi abazalwane bake. Kuyimfanelo yomuntu yokuba apilele abanye, nezipo zake azabe ngokunga bandlululi muntu. Isisa enkolweni yase Islam Siya msondeza umuntu eduze no Tixo. Isisa nokwabela abampofu kwenziwe umteto, nawo wonke umuntu onefa eleqe umgecele otila kufanele akoke intela (Tax) emiselwe abacebileyo ukuze isizecabampofu.

# CORRESPONDENCE

THE IMAM,

DUNDEE, SCOTLAND.

THE MOSQUE, WOKING.

DEAR BROTHER,

It is with great pleasure that I take up my pen to tell you the process by which I came to adopt Islam.

I had never been fully convinced about the Trinity even in my earlier years. I could not understand how the Great God could beget a son on this Earth of ours. I had always considered God as the Unattainable, the Almighty. I love and venerate all the prophets of Christianity because of their perseverance against adversity in spreading the word of God throughout their land. I felt strangely discontented, and my affairs did not progress on account of this uneasiness. Then one day I entered our public library, which receives *The Islamic Review*, and picked up the *Review* to pass half an hour. As I read I learned that here was the religion for which I was yearning. Since that day I have found that I have a greater assurance in life and have been a better man.

I am,  
Your brother in Islam,  
DAVID COUAN.

MY DEAR MR. MAJID,

DUNDEE.

Please excuse my not writing sooner to tell you how much I enjoyed my short stay with you at Woking. I have never received such kindness and consideration from anyone in all my life, and my thanks cannot be adequately expressed. What struck me most about my visit was the marvellous fraternal spirit of our sacred religion. I met people of various nationalities, and after being introduced it seemed as if we had been friends all my life. Had that happened with other than Muslims and in a non-Muslim atmosphere I think I should have felt restraint and strangeness. The Mosque impressed me ever so much both by its inspiring sanctity and by its freshness and beauty. In a few weeks' time I shall be getting my holidays and, *Insha-Allah*, I shall see you all again then. Just now I am studying the prayers, and think I have almost mastered them. I have now read almost half of Sura Baqara of the Qur-*ân*. What impresses me about the Sacred Book is the sublimity of the language and the constant testimony to the glory of Allah. I find it rather difficult, but with the aid of a dictionary I manage to grasp the main thought in spite of the cramped writing.

May Allah bless you and make you prosper.

I remain,  
Your brother in Islam,  
DA'UD COUAN.

## CORRESPONDENCE

MARIESTAD.

THE EDITOR,  
*Islamic Review*, WOKING.

DEAR SIR,

I thank you very much for your letter and I beg your pardon for having not answered it earlier.

I thank you further for sending me the *Islamic Review* for a year, and I beg you to thank your donor, who has been so kind as to give it me. I am in receipt of the numbers for March, April, May and June from the Imam at Woking, Mr. Abdul Majid, and I have read them, and I find the *Islamic Review* both very interesting and well written, and I am sure that you will not be wasting money and labour as far as Sweden is concerned. Unfortunately our religious laws are very ancient and very peculiar because the Swedes are not very religious and not so concrete as the Englishmen. Yet we have Jewish synagogas here in Sweden, why not Mosques? It is possible that our laws also can be altered by an agitation from outside, if interest for Islam can be created here. Islam has gained many new Muslims these last years all over the world. Why not in Sweden?

Yours sincerely,

ORIOVANNI BIANCHIMI.

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JAFFA, PALESTINE.

THE IMAM,  
THE MOSQUE, WOKING.

DEAR SIR,

*Asslamo Alaikom*

I read in the issue of the *Islamic Review* of March, on page 72, the following paragraph:

“During the stay at Mina the three *shaitans* should be stoned, each with seven stones, beginning with the big and ending with the small, ....”

This, Sir, is a mere allusion; Muslims do not stone the three *shaitans* as it is mentioned, or as it is usually told by old grandmothers. Muslims stone the traitor, Abu Raghail, who betrayed his nation and tried to guide the enemy through the Arabian desert to the holy place of the Arabs. This was in the Battle of the Elephant when the Abyssinians wanted to destroy the holy place of the Arabs. The battle was won, the Abyssinians were defeated and Abu Raghail was killed and buried in the place where Muslims throw stones. When Islam enlightened the hearts of the Arabs, the Prophet saw a noble act in stoning the traitor and so he adopted it as an ethical lesson among the many good customs Islam adopted from the old Arabs.



## ISLAMIC REVIEW

I work in an Islamic daily newspaper, and I write the Islamic feature of it, and truly, Sir, I find the *Islamic Review* and other works of the Mosque, Woking, a great help to me, and I have translated much of it, especially the works of the late Khwaja Kamal-ud-Din, and I hope you will guide me to get more benefit out of your works.

Yours sincerely,

ABDUL KADIR HUSSEINI.

[The paragraph referred to by our correspondent appeared in a pamphlet entitled: "A Guide to Haj" which was issued by the Hejaz Government. We published it almost *verbatim* in the hope that it would prove helpful to the pilgrims. We did not think it proper to make any alterations, and in doing so we certainly did not mean to endorse everything that appeared therein.—ED.]

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LIVERPOOL.

THE IMAM,

THE MOSQUE, WOKING.

DEAR SIR AND BROTHER,

Since the death of my dear father the late Sheikh Abdullah Quilliam, I have considered it my duty and privilege to uphold the banner of Islam in Liverpool. Owing to business occupation, I have been unable to devote so much time as I would desire to this object, yet have been able to obtain some results.

Some of the British Muslims have helped me, and we have been able to say *Nimaz* together and to make fresh converts. In this respect you can help me, if you will be good enough to let me have a Muslim Calendar for the year giving the dates of the Ramazan and Islamic Festivals.

There are a number of Muslims attending the Liverpool University, and they are anxious to have a Muslim meeting place in Liverpool. The Bible Society have rooms near the docks and provide reading accommodation for these men and try to convert them to Christianity—a hopeless task, but in time we hope to have a Muslim Reading Room in Birkenhead and a place for *Nimaz*.

At the moment we would like you to be good enough to send Muslim Calendar—a guide to *Nimaz* in English—any literature on Islam you have to spare.

Thanking you in anticipation, and with cordial salaams,

Yours fraternally,

R. AHMED QUILLIAM.

## WHAT IS ISLAM?

### WHAT IS ISLAM?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

**ISLAM, THE RELIGION OF PEACE.**—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

**OBJECT OF THE RELIGION.**—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

**THE PROPHET OF ISLAM.**—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

**THE QUR-AN.**—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

**ARTICLES OF FAITH IN ISLAM.**—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

**PILLARS OF ISLAM.**—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

**ATTRIBUTES OF GOD.**—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the



Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

**FAITH AND ACTION.**—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

**ETHICS OF ISLAM.**—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

**CAPABILITIES OF MAN IN ISLAM.**—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

**THE POSITION OF WOMAN IN ISLAM.**—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

**EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.**—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

**PERSONAL JUDGMENT.**—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

**KNOWLEDGE.**—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

**SANCTITY OF LABOUR.**—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

**CHARITY.**—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.